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## CHRISTIAN MISSIONS ABROAD AND THE RACE PROBLEM AT HOME

By Daisuke Kitagawa\*

During the Methodist Conference on Human Relations, Dallas, Texas, 1959, I heard one of the discussion groups report to a plenary session: "The Central Jurisdiction is an embarrassment to our overseas missions." Is it not true that every denomination in the U.S.A. in the hour of serious soul-searching finds reasons to have to make a similar statement? What impact do the patterns of race relations prevailing in the U.S. churches have upon their missionary work overseas? The question is not a very easy one to answer, for it is a question of far-reaching implications — much more so than it may appear on the surface.

### SOLIDARITY OF THE WEST IN THE GUILT OF COLONIALISM

In the continent of Africa, or rather in the mind of the average African, the distinction between the U.S.A. and Europe is all but obliterated. A man of white skin is a "European," be he an Englishman, Canadian, Latin American, Australian or American. The term "European" stands for a combination of several things which in the mind of the contemporary African make up the character of the white man: Occidental in culture, Caucasian in race, Christian in religion, colonial imperialist in geo-politics, rich in economics, and altogether one who belongs to the "master race" that dominated the world all through the nineteenth century. In short, the "European" is one from whom the African is now desperately fighting to be liberated.

That this is the collective image of the Western man held by a large proportion of African people today constitutes a sociological fact that we can afford to ignore only at our own risk. Furthermore, there seems to be a tendency, if my hunch has not misled me completely, that the African looks upon the American as a "bigger and richer European." To say that we (the U.S.A.) have not been a colonial power in the strict sense of the term is not convincing to the African at all. The sophisticated argue in terms of economic imperialism; while the less sophisticated, in terms of racial oppression of the Negro and other non-white people by the white people in the U.S.A. itself. The American missionary overseas, and especially in Africa, is really hard put in the face of so widely held stereotype image of the white man.

### ASIAN INTELLECTUAL'S REACTION TO WESTERN COLONIALISM — 1900

What makes the missionary's task a well-nigh impossible one is the reaction on the part of the African and Asian masses to the above-mentioned image of the Western man in general. At the turn of the century Tenshin Kakuzo Okakura of Japan toured through India and other parts of Asia and found Asia prostrating before the West. He wrote in English an appeal (or an open letter) to the Asians, saying:

"Brothers and Sisters of Asia!

"A vast suffering lies on the land of our ancestors. The Oriental has become a synonym for the degenerate, the native is an epithet for the slave. Our lauded gentleness is the irony which alien courtesy owes to cowardice. In the name of commerce we have welcomed the militant,

in the name of civilization we have embraced the imperialistic, in the name of Christianity we have prostrated before the merciless. The light of international law shines on the white parchment — the shadow of a complete injustice falls back on the tinted skin."<sup>1</sup>

Okakura then reviews the history of colonial expansion of the Western powers in Asia and cries: "Truly, the glory of the Occident is humiliation of the Orient!" Whether verbalized or not, such a reaction to Western colonial imperialism on the part of the Asian has become an integral part of the spiritual heritage of Asia today. Probably because it was not too openly expressed it became internalized so as to shape the Asian's image of the Westerner as well as his own self-image.

### LEGACY OF ANTI-COLONIALISM

During the last half century a lot of things happened in Asia to transform its relationship to the West. Still the old image of the West persistently lingers on in the contemporary Asian's mind. Memories of colonialism sometimes are resented much more deeply than colonialism at work. It is at this juncture that the *news* about racial tensions in the U.S.A. rather than the fact itself plays an enormously important role. What the Asians read or hear about Little Rock, for example, confirms their stereotyped image of the white man which they have inherited from their forebears who first encountered him as a colonial imperialist.

To the present situation in Africa what Okakura said about Asia in 1900 is word for word applicable.<sup>2</sup>

"Who of us, sad survivors of ancient empires, can call himself independent? Do we not all alike enjoy the blessings of consular courts where murder is an accident on the part of the Western, accident an assassination on the part of the Oriental? . . . Do we not all alike delight to invest in magnificent harbors where ships may come to drain away our gold; . . . in splendid churches where they hurl anathemas against our holiest idols, in expensive hospitals where they only are privileged to recreate, in beautiful parks where we are forbidden to walk? All these bounties we enjoy, and what more? — starvation."<sup>3</sup>

This is precisely what the African nationalists or pan-Africanists are saying today.

### ANTI-WESTERNISM OF CONTEMPORARY AFRICAN INTELLECTUALS

The really important point here is that such a reaction as articulated here becomes so deeply engraved in the collective heritage of a people as to shape their character accordingly. At one stage, "the imitation and worship of Europe" may become fashionable but soon comes the stage where the revolt against and the emancipation from Europe become the order of the day. To assert their independence the Africans today are compelled to turn against the Europeans whose image has been formulated by the history of colonial imperialism of the West.

It is entirely futile to say that we (the U.S.A.) have never colonized in Africa. The news that in some places in the U.S.A. Negro children have to be protected by soldiers as they go to a tax-supported school — however exceptional

<sup>1</sup>Okakura, Tenshin Kakuzo, *The Awakening of the East*, Tokyo: Seibunkaku, 1940, p. 1.

<sup>2</sup>Ibid, pp. 12-13

<sup>3</sup>Okakura wrote this essay in 1900 but was unable to have it published in a Japan that was politically chained to Great Britain by the Anglo-Japanese Alliance.

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the instance may be — is enough to substantiate the African's opinion about the white man who is *ipso facto* identified as a Christian. The American has willy-nilly been made a sharer in all the evils of colonialism which are deeply felt by the African today. In the eyes of the African every white man is responsible for his misery and human indignity. This is precisely what is making the missionary work by American Christians extremely difficult in Africa.

## PLIGHT OF THE NON-WHITE IN THE WORLD OF THE WHITE

"How unjust!" one may exclaim. One must not accuse Africans for this, however, without first examining what the "white" world has done to them. Both Africans and Asians are now finding themselves in a world shaped and run by Western man, i.e. the white man. They are compelled to play the white man's game according to the white man's rule. What this means to them has seldom been appreciated by the white man. Frantz Fanon describes the plight of "a black-skinned person in the 'white' world" in his *Peau Noire Masques Blancs*:

"I was responsible at one and the same time for my body, for my race, for my ancestors. I looked at myself objectively, discovered my blackness, my ethnic characteristics. And I understood all that was thus being held against me: cultural backwardness, fetishism, slavery, cannibalism. I wanted to be a human being, nothing more than a human being. Nothing binds me to my forebears, enslaved and lynched as they were. Yet I decided to take them upon myself. It was on the universal level of the intellect that I understood this *inner ancestry*."

It may be a shocking experience to many an American to discover himself as a descendant of a colonial imperialist; but, he too, like Fanon, has to "understand this inner ancestry" if he is to be able to relate himself to the Africans and Asians of this generation who are so desperately trying "to be a human being, nothing more than a human being," by being freed from the yoke of the colonialism of the West.

Africans and Asians today appear to be unabashedly racist against the white man. This, one must frankly admit and squarely face. In doing so, one is made to realize that their racism is the inevitable reaction to the white man's racism consistently demonstrated in his dealings with them during the colonial period. This is the burden of history which neither they nor we can escape. One of the tasks of the Christian missions in Africa today is to cut loose both the African and the "European" from the Chain of this "inner ancestry," the legacy of colonialism. Neglecting this task, all efforts to emancipate the African from heathenism, superstition, witchcraft, and all manners of human misery rooted in the primitive way of life will be completely futile.

## COULD WE STILL SEND MISSIONARIES ABROAD?

Does this mean, then, that the U.S. churches have no moral right to send missionaries to Africa and Asia? My answer is that we have a moral obligation, not moral right, to do so, not so much to convert the non-Christians as to reconcile, in the first instance at any rate, the white man to the Afro-Asian peoples and vice versa — that is to say, to establish truly *human* relationships between white and non-white races that have been alienated one from the other. This mission can hardly be fulfilled unless backed up by the fact of reconciliation between races within the U.S.A., and more particularly within the U.S. churches — at least by an earnest effort toward racial integration in the churches.

## WHAT KIND OF MISSION?

Such a mission is a mission of penitence rather than of benevolence. We go to Africa and Asia not to teach them anything new, but to ask for their forgiveness in the name of Jesus Christ — forgiveness for our arrogance in the past — and to ask them to accept us as their friends in the name of Jesus Christ. Thus we go there more to receive

from them than to give them. We go there not to teach them Christianity, but because Christ sends us as agents of his ministry of reconciliation.

Recently I have talked with, or rather listened to, many African nationalists. Most of them are now outside of the churches, from which they have been alienated. Almost without exception they were Christians at one time, or at least received their primary school education in mission schools. Many of them have been on the government's black list as members of the banned African political parties or as dangerous extremists. None of them, I am certain, could have been what they are if it were not for the influence of the Christian Gospel which has left on them an indelible impression. Paradoxical as it may seem, it is true that they have been alienated from the institutionalized churches because they took the Gospel seriously — the Gospel which was preached to them, heard and accepted by them and which had given them a new vision of manhood and its dignity. When, however, they took a second look, in the light of the Gospel, at the institutional behavior of the missionary, they were confronted by an irreconcilable inconsistency: either the Gospel is a lie or the missionary is a liar. Thus they have turned their backs on the churches, although most of them fervently claim that they still are Christians. In fact they criticize the churches and missions in terms of the Gospel which has captured them.

## THE SAVING POWER OF THE GOSPEL NOT LOST

In an African village of Luapula Province, Northern Rhodesia, I had a long session with a small group of young men and women. I was profoundly touched by the repeated remarks of my host: "This is the first time for a foreigner to come and visit us in our home, to accept our hospitality and to listen to what we have to say." One after another they unburdened themselves to me — their grievances, complaints and discontentments — for three long hours. In spite of the unspeakable suffering they and their people were placed under, all they wanted in the last analysis was to be treated as human beings. They led me to believe that even at this late hour if they were assured of this one thing they were ready to forgive everything they had suffered in the past. They are asking no more and no less than to be accepted and treated as human beings of equal dignity and worth in the presence of God.

The Gospel is thus a vital factor in their lives. Thanks to it they are capable of forgiving the otherwise unforgivable. The same Gospel calls us to go to them and humbly and penitently to ask for their forgiveness. Without the Gospel we would not do it, for we are too proud to admit our share of the guilt of the Western colonial imperialism which manifested itself *inter alia* as racial discrimination against the very people to whom we proclaim the Gospel.

## THE MISSION OF U.S. CHRISTIANS TODAY

This is no time for the U.S. churches to shrink from sending missionaries to Africa and Asia. No greater mistake can there be than for the Christian churches to stop sending missionaries for fear that being unable to solve the problem of racial tensions at home they have no moral right to go abroad to proclaim the Gospel of reconciliation. No greater folly can there be than for the Christian churches to support missions in the remote Africa and Asia without ever trying to eliminate racial discrimination at home. U.S. Christians, whether missionaries, international civil servants, overseas personnel of one sort or another, or even tourists, can most effectively witness to Christ's power of reconciliation by frankly admitting the collective guilt of the West, which has become their "inner ancestry," and sharing with Africans and Asians the insights gained and techniques learned in the course of the past hundred years.

At the point of race relations, the U.S.A. is an enigma, a big puzzle to people abroad. The one thing which people outside of the U.S.A. have difficulty in understanding is that we have a race problem not in spite of, but because of our democracy. Racial tensions within the U.S.A. are more like growing pains than an organic illness. Society finds itself

<sup>4</sup>Quoted in Janheinz Jahn, *Muntu: An Outline of Neo-African Culture*, London: Faber and Faber, 1961, p. 22.



in a state of inner split along the lines of racial differences, but this split has not become fully institutionalized. Society, on the contrary, finds in itself forces that are strongly at work to re-integrate itself, not only by legislation, but more through varieties of voluntary organized efforts. It is true that in the U.S.A. for one hatemonger there are easily ten dedicated agents of reconciliation; for one Little Rock, ten Louisvilles. The task of the U.S. citizens abroad is not to publicize the Louisvilles to counteract the ill effects of Little Rock, not to become defensive nor to apologize for our obvious shortcomings, but objectively and honestly to interpret the struggle that is going on in our midst.

## SOLIDARITY BETWEEN HOME AND ABROAD CRUCIAL

Thus conceived, the crucial thing is the solidarity between the overseas missionary and the Christians back home who support him. Unless the missionary in his life, work, conduct,

and character among the people to whom he has been sent to proclaim the Gospel, reflects the genuine Christian agony with which his church back home is wrestling with the race problem, no matter what else he may do, and do it well, he cannot win their respect. It goes without saying that unless he wins the respect of the people for his moral and spiritual integrity, the missionary can never communicate the Gospel to them.

In this post-colonial period when newly emerging African and Asian nations are desperately trying to assert their independence and autonomy even at the expense of sound international relations with their ex-colonial powers, no nation in the West is more urgently called upon than the U.S. to send missionaries of reconciliation abroad, not because she has never been a colonial power, nor because she has no race problem at home, but because she knows the true nature of racial and ethnic tensions in the modern democratic society.

# THE RACE FACTOR AND THE WORLD MISSION OF THE CHURCHES

"Two Negro students, one a Baptist minister, tried unsuccessfully to worship in two Augusta, Georgia, white churches." They were turned away first from a Baptist church and then from a Methodist church with the words, "You are not welcome in this church." (Reported in The New York Times, Nov., 26, 1961)

Whatever logical explanations are given or whatever understanding is brought to this action on the part of these churches, they are not adequate in the light of the Christian faith. Such incidents sketch in bold outline the gap between the pronouncements which flow from the Gospel of our Lord Jesus Christ and the practice of individual churches and individual Christians. This constitutes the basic Christian dilemma in race relations. It is this contradiction between what the God in Jesus Christ intends and what we do which makes race such a critical factor in the world mission thrust of the churches in today's rapidly changing world. The mission always occurs in a particular time and place. Christians who are members of the body of Christ and of the universal Church and who, thus, are a part of the mission of the churches wherever it occurs, need to understand and come to grips with two primary social facts about the world — the field in which our world mission is carried on. These social facts are (1) the world is two-thirds colored, and (2) the world is in a revolution toward basic human rights.

The remaining work in countries, particularly in Latin America," where there are mixed populations.

## WORLD-WIDE REVOLUTION TOWARD BASIC HUMAN RIGHTS

The fact that the world is two-thirds colored is in itself not a new social fact. This fact takes on significance when we see, recognize and understand that in the 20th century there has been and is now taking place with accelerating speed a world-wide movement toward the achievement of basic human rights. One of the major trends of our time, especially since World War II, is this movement toward freedom, expressed in the ever increasing pressure on the part of the non-whites for recognition and treatment as persons. The colored people of the world, who have been held in various forms of subjugation, have come to their day of deliverance. A new spirit of national destiny, a new confidence in their solidarity against colonialism and a new faith in the justice of their course now inspire them to seek their freedom.

It is the high expectations of the Christian faith along with these two facts, plus a technology that has interrelated the world, which makes race a critical factor in our world mission endeavors. Alan Paton says in *The Christian Approach to Racial Problems in the Modern World*, "It is sometimes said that Islam and Communism are the great enemies of Christianity in Africa. That is not true; the great enemy of Christianity in Africa is the pseudo-Christianity that can find a dozen reasons, some of them theological, why the colour bar should be maintained, the pseudo-Christianity that is so contemptuous of idealism, that calls love sentimentality, that calls Christ Lord, Lord, and is so cold to His humbler disciples. . . . There is no place for a colour bar in the Christian Church."

This brief analysis is not advocating that we ought to do something about our racial practices so that our world mission will be strengthened. As Christians we are always challenged to live as a part of the new humanity which has been made possible through the redemptive activity of God in Jesus Christ. Herein lies the ground of the Christian's motivation. God has established His Church in order that those who are in it may live the new life of obedience to His law of love and that the seed of the kingdom may be planted in the world. The Church's doctrine, discipline and social existence has as a basic purpose the restoration of man to the image of God; that is, to the true humanity of love for which God created man. The essential and continuing responsibility of the Church is to be the channel of a means of Grace whereby the spirit of God shall create the new creature and the new community. It is to make this mission more relevant that there is the need to understand the race factor as it relates itself to the world mission of the churches.

## WORLD IS TWO-THIRDS COLORED

On the basis of data obtained from the statistical office of the United Nations, the population of the world was distributed in 1957 approximately as follows:

Africa	224,000,000
America (North)	250,000,000
America (South)	131,000,000
Asia (excluding USSR)	1,552,000,000
Europe (excluding USSR)	414,000,000
Oceania	15,400,000
USSR	200,200,000
	<hr/> 2,786,600,000

Over half of the people of the world live in Asia. Another 224,000,000 live in Africa. About 98.9 per cent in Asia and 94.7 per cent in Africa can be classified as non-white. Moreover, there are other large groups of non-white in other parts of the world such as South America. It is estimated that about two-thirds of the world is colored.

T. B. Matson in *Segregation and Desegregation* indicates "that the vast majority of missionaries who go from the United States to other peoples of the world, work among the non-white or colored people." As an example, illustrative of the work of most of the Protestant groups, he notes that "of the missionaries who serve under the Division of World Missions of the Methodist Church, 29 per cent work with Negro people and 58 per cent with other colored peoples.



# THE LAW AND DISCRIMINATION IN HOUSING\*

## SCOREBOARD

### Laws Affecting Discrimination in Housing As of September 15, 1961

STATE	Public Housing	Urban Renewal	FHA & VA	Private Housing	Real Est. Agents	Mortgage Lenders	Advertising	Official Enforcement Agency
1. California	X	X	X		X			
2. Colorado	X	X	X	X	X	X	X	X
3. Connecticut	X	X	X	X	X	X		X
4. Indiana	X	X						
5. Massachusetts	X	X	X	X	X	X		X
6. Michigan	X				X <sup>1</sup>			
7. Minnesota <sup>2</sup>	X	X	X	X	X	X	X	X
8. Montana		X						
9. New Hampshire	X			X				
10. New Jersey	X	X	X	X	X	X	X	X
11. New York	X	X	X	X	X	X	X	X
12. Oregon	X	X	X	X	X		X	X
13. Pennsylvania	X	X	X	X	X	X	X	X
14. Rhode Island	X							
15. Washington	X	X	X			X	X	X
16. Wisconsin	X	X						

<sup>1</sup>By ruling of the Michigan Corporation and Securities Commission.

<sup>2</sup>Minnesota's FH law becomes effective Dec. 31, 1962.

Note: Illinois prohibits restrictive covenants on urban redevelopment land. Kansas and Alabama prohibit racial zoning.

## City Measures

Forty-nine cities have laws or resolutions affecting discrimination in housing or have taken action covering specific projects. In addition to *New York City* and *Pittsburgh*, which bar discrimination in private housing (see Digest below), they apply as follows:

**Public Housing**—Thirty-two cities have provisions applying to this area: Phoenix, Ariz.; Fresno, Richmond and San Francisco, Calif.; Hartford, Conn.; Wilmington, Del.; Washington, D. C.; Chicago, Ill.; South Bend, Ind.; Baltimore, Md.; Boston, Mass.; Detroit, Hazel Park, Mount Clemens, Pontiac, Saginaw and Superior Township, Mich.; Minneapolis and St. Paul, Minn.; Kansas City and St. Louis, Mo.; Omaha, Neb.; Newark, N. J.; Cleveland and Toledo, Ohio; Chester, Delaware County, Erie and Philadelphia, Penna.; Providence, R. I.; Pasco, Wash.; and Superior, Wisc.

**Publicly-assisted and/or urban redevelopment housing**—Twenty-five cities have provisions applying to this area: Los Angeles, Oakland, Sacramento and San Francisco, Calif.; Denver, Colo.; Hartford, Conn.; Chicago, Ill.; LaPorte, Michigan City and Mishawaka, Ind.; Des Moines, Iowa; Inkster, Mount Clemens and Superior Township, Mich.; Minneapolis and St. Paul, Minn.; Fargo, N. D.; Cincinnati, Cleveland, Dayton, Hamilton and Toledo, Ohio; Providence, R. I.; Madison and Milwaukee, Wisc.

## DIGEST

### Of the 11 Laws Covering Private Housing

**NEW YORK CITY.** Signed into law Dec. 30, 1957. Effective Apr. 1, 1958. Amended 1961. Coverage: Sale or rental of all housing accommodations except the rental of an apartment in an owner-occupied duplex and the rental of rooms in private residences; activities of real estate operators and mortgage lenders; advertising. Enforcement by the New York City Commission on Inter-group Relations, 80 Lafayette St., New York 7—WO 4-5656.

**PITTSBURGH.** Signed Dec. 8, 1958. Effective June 1, 1959. Coverage: Sales or rentals by persons who own or control five or more housing units, anywhere in the city; residential building lots; all activities of real estate operators and mortgage lenders; advertising. Enforcement by the Pittsburgh Commission on Human Rights, 518 City-Country Bldg., Pittsburgh 19, Pa.—AT 1-3900.

**COLORADO.** Signed Apr. 10, 1959. Effective May 1, 1959. Coverage: Sale or rental of all housing accommodations except "premises maintained by the owner or lessee as the household of his family"; vacant land; activities of real estate operators and mortgage lenders in all transactions involving housing covered

by the statute; advertising. Enforcement by the Colorado Anti-Discrimination Commission, 328 State Services Bldg., 1525 Sherman St., Denver 3, Colo.—AC 2-9911, Ext. 2621.

**MASSACHUSETTS.** Signed Apr. 22, 1959. Effective July 21, 1959. Amended 1960 and 1961. Coverage: Rentals and sales in apartment houses with three or more units and sales of homes in developments of ten or more contiguous units. (Also applies to housing which was at any time one of ten or more lots on a tract which was submitted to a planning board under the state's Subdivision Control Law.) Covers the activities of real estate operators in all transactions involving housing covered by the statute. Provides for injunctive relief pending final determination of a complaint, after investigation establishes probable cause to credit the charge of discrimination. Separate statutes 1) cover all activities of mortgage lenders; and 2) provide for the revocation of real estate licenses when brokers are found guilty of discriminatory practices. Enforcement by the Massachusetts Commission Against Discrimination, 41 Tremont St., Boston 8, Mass.—CA 7-3111.

**CONNECTICUT.** Signed May 12, 1959. Effective Oct. 1, 1959. Amended 1961. Coverage: Sale or rental of any housing accommodation which is owned or controlled by persons owning or controlling three or more contiguous units; residential building lots. The Commission on Civil Rights has ruled that real estate agents and lending institutions fall within the scope of the public accommodations statute. Enforcement by the Connecticut Commission on Civil Rights, Room 537, State Office Bldg., Hartford 15, Conn.—JA 7-6341, Ext. 2310.

**OREGON.** Signed May 27, 1959. Effective Aug. 5, 1959. Coverage: Any person engaged in the business of selling or leasing real property, including vacant land and commercial space; advertising. A separate statute provides for the revocation of licenses of real estate operators who violate the fair housing law. Enforcement is by the Civil Rights Division, Oregon State Bureau of Labor, 1216 S.W. Hall, Portland 1, Ore.—CA 6-2161, Ext. 421.

**PENNSYLVANIA.** Signed Feb. 28, 1961. Effective Sept. 1, 1961. Coverage: Sale or rental of all housing accommodations except owner-occupied one- and two-family houses and except the rental of rooms in private homes; residential building lots; activities of real estate operators and mortgage lenders in transactions involving housing covered by the statute; advertising. Enforcement by the Pennsylvania Human Relations Commission, 1401 Labor and Industry Bldg., Harrisburg, Pa.—CE 8-5151, Ext. 3679.

**NEW YORK STATE.** Signed Apr. 11, 1961. Effective Sept. 1, 1961. Coverage: Sale of homes in developments of ten or more houses located on contiguous land; rentals in buildings with three or more housing units, except those in owner-occupied three-family houses; commercial space; activities of real estate operators in transactions involving commercial space and housing covered by the statute; activities of mortgage lenders in transactions involving any housing or commercial space; advertising. Enforcement by the New York State Commission Against Discrimination, 270 Broadway, New York 7—BA 7-1616.

**MINNESOTA.** Signed Apr. 17, 1961. Effective Dec. 31, 1962. Coverage: Sale or rental of all housing accommodations, with the following exceptions: 1) rental of an apartment in an owner-occupied duplex; 2) rental of rooms in private residences; and 3) single-family houses which are not defined as "publicly-assisted housing." All houses with outstanding FHA- or VA-insured mortgages or which have received other forms of public assistance are covered by the law. Also covers commercial space; vacant land; activities of real estate operators and mortgage lenders in transactions involving property covered by the statute; advertising. Enforcement by the Minnesota State Commission Against Discrimination (now State Fair Employment Practices Commission), 200 State Capitol, St. Paul 1, Minn.—CA 2-3013.

**NEW HAMPSHIRE.** Signed June 30, 1961. Effective Aug. 29, 1961. Coverage: Bars discrimination "in the matter of rental or occupancy of a dwelling in a building containing more than one dwelling"; provides that violations are punishable by fines of from \$10 to \$100; bars civil actions for damages. Enforcement: No administrative machinery is provided.

**NEW JERSEY.** Signed Sept. 13, 1961. Effective the same date. Coverage: Sale or rental of houses in developments of ten or more located on contiguous land, and sale or rental of apartments in buildings containing three or more units, exempting owner-occupied three-family houses. Also excludes rental of rooms in private residences. Covers vacant land and commercial space. Previous statute covering all publicly-assisted housing, including FHA and VA, remains in force. Applies to real estate brokers and mortgage lenders in the handling of transactions involving property covered by the statute. Bars discriminatory advertising. Enforcement by the New Jersey Division on Civil Rights, 1100 Raymond Blvd., Newark 5—MA 4-1414.

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The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

THE WORLD'S MILLIONS LOOK ON



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